

A
S E R M O N

Preach'd at the
Anniversary Meeting
OF THE
SONS of CLERGY-MEN.

IN THE
Church of S. *Mary-Le-Bow*.

On *Thursday*, Decemb. 3. 1696.

By Z. I S H A M, D. D. Rector
of S. Botolph Bishopsgate, London.

L O N D O N,


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To my Honoured Friends,
and Brethren, the Stewards of the
late Meeting of Clergy-Mens Sons.

Mr. Edward Tenison,	Mr. Martin Carter,
Mr. Thomas Breamer,	Mr. Benjamin Howells
Mr. Nudigate Owsley,	Mr. Peter Crouch,
Mr. Thomas Pindar,	Mr. William Staresmore,
Mr. Jer. Peirce,	Mr. Samuel Turner,
Mr. Edward Hinton,	Mr. Nath. Green.

Honour'd Brethren,

I *Am sensible, I have not
done Justice to the Good
Samaritan : But what hath
been wanting to his Chara-
cter from the Pulpit, will, I
hope, be made up by the
Examples of those that
heard*



*heard it. Towards me, I
confess, your Compassion had
been greater, if you had
passed by this mean Per-
formance, and only wish'd
me a better Talent : But
since you have taken it up,
and are willing it should live,
you have made your selves
responsible for it ; and in
your hands I respectfully
leave it, in Obedience to your
Commands, and am,*

S I R S,

Your most humble Servant,
and Affectionate Brother,

Z. ISHAM.

LUKE X. 37.

— Then said Jesus unto him, Go,
and do thou likewise.

I. **A**mongst the several Calumnies maliciously cast upon the *Primitive* Christians, and contriv'd by the *Accuser of the Brethren*, to prevent our Religion from taking root in the World; the most perverse Imputation was that which was grounded upon their mutual *Fraternity*, and eminent Acts of Charity: *They revile us*, (saith a very ancient * Father) *because we call our selves* * *Tertul.* *Brethren to one another*; and *deride us for loving one another so well*, and being ready to lay down our lives for one another: And surely it was a most envenom'd rancour, that could turn the highest Vertue into a matter of Reproach. For nothing could redound more to the Honour of the Church, than to set a Pattern to Mankind of Beneficence, and Kindness, and unspotted Affection; and that † the

Rev. 12. 10.

Apol. c. 39.

† *Modicam unumquodque suam mentem die, vel quum velit, apponit.*

Hæc quasi deposita pietatis sunt: Nam inde non epulis, nec potaculis dispensatur; sed egenis alendis, humanisq; & Pueris, ac Puellis re, ac parentibus destitutis, jamq; domesticis senibus; item Naufragis, & siqui in metallis, & siqui in insulis, vel in custodiis, duntaxat ex causâ Dei scilicet, alumni Confessionis suæ fiunt. Id. Ibid.

B

great

great Body of Christians was one Corporation for Charity, and the Widows, and Orphans were the Sisters, and Children of the whole Community: And S. * Basil tells us, *It was the ancient Glory of the Church, That the Christians who travell'd from one end of the World to the other, met every where with Fathers and Brethren.* Accordingly it was this divine Spirit of Love, and Mercy, animating the Church, that chiefly established our holy Religion, and surmounted the Persecutions against it: And this was so remarkable, that * Julian the Apostate thought to restore Paganism, by employing the indulgent Methods of Christianity; and to supplant our Faith, by putting on the Disguise of our Charity. I wish we had not in the Christian World, a more thriving Instance of supporting a false Worship by charitable Foundations: But we ought not to be offended with these, for the Blemishes of the other; nor to despise an Alms, because the hand is not clean that gives it: And if Deeds of Mercy can be made the Props of Superstition, they will not be less powerful in upholding Truth. We do not indeed make use of Apparitions, and frightful Stories from the dead, to perswade to Charity; nor can we think it so meritorious, as to be a price for Eternity:

But

* Epist. 398.

* Sozomen l. 5.
c. 16. Festi-
nabat, ut Pa-
gani Chri-
stianorum af-
fuerent of-
ficiis. Cassio-
dor. Hist.
Eccl. l. 6.
c. 29.

But we press as earnestly the Obligation of honouring God with our Substance; and of being rich in good Works, ready to distribute, and willing to communicate; and with such visible Success, that if the publick Settlements erected since the Reformation, (especially within the Precincts of this City) be compar'd, as to the Wisdom, and Usefulness of them, with what our Ancestors did before it, we need not fear the coming to an Account with the Church of Rome: And our Appearance on this Day, as 'tis a bright Testimony against one of her Corruptions; so 'tis a new Triumph of Charity, for the Security, and Reputation of our Church. Wherefore, in order to the promoting of that pious end which brings this Audience together, I shall humbly set before you the good Samaritan; whose Praise is in the Gospel, for recovering a poor Jew, that was gasping for Relief, and lay neglected by those that were nearer to him: And hereupon our Saviour propounds his Example, as fit to be imitated by all his Disciples; though he was himself more worthy to be follow'd, as being the noblest Pattern of Goodness, and Compassion, and Benignity, that ever appear'd in the World.

Prov. 3. 9.
1 Tim. 6. 18.

II. The Parable is so well known, that I shall only take notice of the Occasion of it; which was the putting of this Question to our great Master, Who was to be counted a *Neighbour* in the Sense of the Law? For the Law

Levit. 19. 18. running thus, *Thou shalt love thy Neighbour as thy self*; and the Lawyer (with whom Christ was talking) having discreetly mention'd this as a necessary Precept; (though we

† *Lightfoot*. are † told, it was not written in the Schedules of the Jewish *Phylacteries*) he took this Opportunity to request our Saviour's Opinion, in what seems to have been then controverted, How far the Relation of a *Neighbour* extended? The Answer whereunto is couch'd in the Parable before us, and the Dignity of a Neighbour restor'd to the Original Latitude: For the Jewish Tradition had excluded *Gentiles*, and *Samaritans* from the Privileges of Neighbours; and none but a Jew, that resorted to the Temple, was presum'd to have any Right to this Title, and to the Benefits resulting from it: And as for *Idolaters*, and *Schismaticks*, how could they (as it was objected) be Neighbours to God's People, that were at a Distance from him? And how could such as oppress'd, and hated them, claim the Advantages of their Love?

But

But our blessed Saviour (who came to offer his own Blood for his Enemies) would not endure any such restraint upon the Law of Charity: And hereupon to discard that narrow Interpretation of it, he pitcheth upon a *Samaritan* relieving a *Jew*, whom he knew to be an Enemy to him, both upon a National, and a religious Account; and yet he did not *pass* by the mangled Creature, as the *Priest*, and *Lewite* had done; (though they were his Neighbours beyond all dispute) he did not leave him with a tender Look, or an unprofitable Wish; but seeing him in such wretched Circumstances, he falls immediately to the helping of him, and binds up his Wounds, and mitigates his Anguish, and continues the Care of him in order to his perfect Recovery. And what could a Man have done more for his kindest Neighbour, or his dearest Friend? And therefore our Saviour artificially concludes from hence, That *every Man is to be treated as a Neighbour*. For Eccl. 30. 26 if he had demanded directly, Whether a *Samaritan* Schismatick (one of *that foolish People dwelling in Sichem*) was comprehended within the Verge of the Precept of Love? the Lawyer would certainly have answer'd in the *Negative*: But when he rehearseth the Kindness

ness of a *Samaritan* towards a *Jew*, this a *Jewish* Zealot could not disapprove of: And by this Circumlocution Christ brings him to confess, That the *Samaritan* was Neighbour unto him that fell among the Thieves. But if a *Samaritan* was Neighbour to a *Jew*, and ought to love him as such, and particularly to relieve him in Distress; why should not a *Jew* be a Neighbour to a *Samaritan*? And accordingly our Saviour subjoins, *Go, and do thou likewise*: That is, I approve of your Answer; the *Samaritan* was really such a Neighbour as the Law requires; and after his Example, you are to look upon every Person that wants Relief, (though he be upon terms of Separation, and Enmity towards you) as a fit Object of your Compassion, and Mercy.

III. In prosecuting the Case of this good *Samaritan*, as 'tis recommended by Christ to our Imitation, I shall only desire you to consider these two Heads: *First*, The Act of Mercy exhibited to one in Distress: And *Secondly*, The peculiar Circumstances of the Object that was relieved. I begin with the *First* Point, the Act of Mercy towards one in Distress: And since, 'tis said to every one of us, *Go, and do thou, as the good Samaritan did*; I shall offer some Considerations for the clearer

clearer Enforcement of this Duty. The *First* of them is, That the Principles of natural Religion oblige us to the succouring of those that are in misery : For it supposeth a general *Cognition* between all men, and engageth us in a reciprocal Amity towards one another ; and though by prohibiting Rapine, and Invasion, it secures every man in his Property, and Possessions ; yet it requires us to spare so much out of our Abundance, as is needful for the cherishing of those that are overtaken by Calamities : And when the indigent, and afflicted are laid in our way, we cannot *pass* by them carelessly, and unconcernedly, without struggling against our own Consciences, and casting a Reproach upon the Dignity of our Nature. There is a softness, and tenderness interwoven in our Frames ; which men cannot easily wear out, till they have transform'd themselves into Creatures more savage than the Beasts of the Wilderness ; and have defac'd those Impressions of Vertue, which were planted in their minds : And then indeed we see by Experience, that by Lewdness, and prophane Courses, they learn to be cruel, and insolent, and unmerciful. But this is a Violence upon our own Constitutions, and a *Brutality* that destroys the Image of God
after

Prov. 12. 18.

after which we are created ; and man loseth himself, when he puts off the Bowels of Compassion. For where humane Nature is untainted, it inclines to mercy, and lenity ; and the best Dispositions, and purest Souls are always most communicative of what is good, and most averse to Rigours, and Infirmities : Which are never eligible, but where *Justice* cannot be satisfied without them, nor publick *Charity* maintain'd. *There is (saith Solomon) that speaketh like the piercings of a Sword ; but the tongue of the wise is health :* His very Words are Antidotes against Evil, and are refreshing, and healing to those whom he converseth with ; and his Actions are conformable to them, and by doing all the good that lies in his power, he gives the best Argument of his being wise. For what can be more wisely done, than to deliver the oppress'd, and the miserable ; to succour the Necessities of those that are embark'd in the same Vessel with our selves, and to increase the Satisfaction, and allay the Sorrows of one another ; to remove the Thorns and Briars that are upon the Face of the Earth, and to turn it into a new *Paradise* ? Every man is a *Brother* to us, and the help we afford him is given to our own *Flesh* : And 'tis the common Interest of mankind,

kind, to unite all their Endeavours in chasing away the Troubles and Discomforts of humane Life. If we at any time fall into Calamity, or Oppression, we think all good men are concern'd to assist us; and we justly expect it, so far as they have Opportunity, and Strength: And then 'tis evident, how far we are bound to support others in an afflictive Condition, whose Wants by a charitable Imagination we may transferr upon our selves; and it will then be legible in our own breasts, in what proportion we are to reach forth to them the Communications of our Mercy. For nothing can be more equitable, than to measure our Aid, and Kindnesses to other men, by our own rational Desires, and just Expectations, if their case should happen to be ours: And 'tis a Rule eternally to be practis'd, *Whatsoever ye would that men should* Mat. 7. 12. *do to you, do ye even so to them.*

IV. Secondly, Let it be consider'd, That the Christian Religion doth more earnestly require from us the-exercising of Mercy, and Charity: And to this purpose we have many known Lessons from Christ, and his Apostles; *Be merciful, as your Father is merciful; Give alms of such things as you have; and* Luk. 6. 36. 11. 41. *for It is more blessed to give than to receive:* Act. 20. 35.

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Rom. 12. 10. *Be kindly affectioned one to another with brotherly love, Distributing to the necessity of Saints ; and Be not overcome of evil, but overcome evil with good : To do good, and to communicate forget not ; for with such sacrifices God is well pleased : Pure religion, and undefiled before God is this, to visit the fatherless, and widows in their affliction : But who so hath this world's good, and seeth his Brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ? To the like tendency we have many other Instructions ; and all of them very agreeable to that divine Institution of Love, which came down to us from Heaven : And they are further confirm'd by the unimitable Life of our ever-blessed Redeemer. For he went about doing good, and healing all that were oppressed of the Devil : His Miracles were Works of Charity ; and he was constantly employ'd in Kindnesses and merciful Deeds ; in reclaiming Sinners, and instructing the ignorant, and cherishing penitent Souls, and driving away Diseases, and evil Spirits, and feeding the hungry, and opening the Eyes of the blind, and rescuing the World from the Slavery of Hell : In one Word, he changed the Order of the Creation for Wonders*

13, 21.

Heb. 13. 16.

Jam. 1. 27.

1 Joh. 3. 17.

Act. 10. 38.

ders of goodness; and to teach us the art of doing those Offices of Mercy in a *natural* way, which he did by a *supernatural* Power. Having therefore such a glorious Leader, let us follow him as well as we can; and though we cannot exactly keep pace with him, and what is said of his Disciples may besit our Weakness; that as *He went before them, they* Mar. 10. 32. *were amaz'd, and as they follow'd, they were afraid;* yet by his Grace we may so far resemble him, as that he will own us hereafter: And 'tis not above our Christian strength, to form our Behaviour according to the advice of the Apostle; *Be ye followers* Eph. 5. 1, 2. *of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God.*

V. *Thirdly*, Let it be consider'd, That Christian Mercy is more especially exercis'd in providing for the necessities of the Soul, and taking compassion upon it; inasmuch as the Soul is nobler than the Body, and all that belongs to it: And this is coming nearest to the unspeakable Love of *Christ*, who descended from the bosom of the *Father*, for the saving of our immortal Spirits; and *If God so loved us, we ought also to love another.* 1 Joh. 4. 11.

To refresh men under temporal, and outward Evils, is our certain Duty; and as 'tis Solomon's Remark concerning the *day of prosperity*, and the *day of adversity*, That God hath set the one over against the other; so he hath set the plenty of the rich over against the poverty of the indigent, that the one should be a support for the other. But still to reform Sinners, and propagate the Fear, and Knowledge of God; to bind up the broken Conscience, and give light to them that sit in darkness, and proclaim liberty to the captives of Satan; to rescue men from dangerous Prepossessions, and reconcile them to one another, or to an offended God; these are such Fruits of Mercy, as are most acceptable to God, and create a joy in the presence of his holy Angels. Our Saviour intimates to us, That our souls are of greater value than the whole world, than all the Kingdoms of it, all that Pomp and Glory which he saw, and would not accept; and so he graciously express'd his Esteem of them, in contemning the World, and dying for them: And let us be as tender of them, as he was; and have as just an Opinion of their worth. The custody of our own Souls is committed to us by our Maker; and they cannot be lost, unless

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we squander them away : And we have frequent Opportunities of forwarding the Salvation of our Brethren ; nay, we have several Obligations to it, correspondently to the distinct relations of Life : And so *Pastours*, and *Magistrates*, and *Parents*, and *Masters of Families* have weighty charges of this Nature lying upon them ; and it behoves them to be watchful, that the blood Ezek. 3. 18. of others may not be requir'd at their hands. Whereas on the contrary it will prove hereafter an ineffable pleasure, to see the Harvest of our Charity, in the Felicity of those whom we pull'd out of the Fire, and rescu'd from the Entanglements of Vice ; or bred up in the Fear of God, and in vertuous Callings : And it will be an endless rejoicing, if we shall meet in another World with the Orphans that we took into our Care, and educated in Piety ; and if we have made any accession to the number of Saints, and to the Praises of Eternity.

VI. The *Fourth* Consideration is, That there is an ample Reward to encourage Mercy, and Compassion ; and that both upon a *moral*, and upon a *religious* Account. If it be regarded morally, 'tis attended with the Blessing of inward Satisfaction and Comfort ;
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and 'tis an inexpressible Delight to a generous mind, to mitigate the Sufferings of other men, and to raise up a fallen Brother, and to vanquish the Evils of *Fate*: And though there is a secret Grief in partaking with our Brethren in their miseries, and in turning upon our selves the arrows that wound them; yet the joy resulting from the Sense of having reliev'd them is a lasting Refreshment: And he that can look upon his Works of Mercy, and the Monuments of his Liberality; and can pass in a *mental* Reflection through the Objects of his Charity, surrounded with Prayers, and Benedictions; may have more solid Reason to rejoice, than a Conquerour passing through a triumphal Arch. Moreover, the taking Compassion upon others, and succouring their Wants, is a good shelter against such Afflictions as may befall our selves; and they that have been of a kind, and bountiful temper, and have not been sparing in their Seed, nor in their Labour, will be sure to meet with Friends, and proportionable Supplies in the Day of their Calamity: For 'tis true in this sense, as well as in a more spiritual one, that *the liberal Soul shall be made fat; and he that watereth shall be watered also himself*. We know not how soon we may
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Prov. 11: 25

be surpriz'd by Crosses, and Decays; and none of us can plead an Exemption from the common Distresses, and fatal Accidents of the World: And therefore 'tis the more fitting for us, to remember them that are in bonds, Heb. 13. 3. as bound with them; and them which suffer adversity, as being our selves also in the body. Again, upon a religious account, the recompences of a charitable disposition are very manifest; And, *The merciful Man* (as Solomon Prov. 11. 17. observes) doth good to his own Soul; but he that is cruel troubleth his own Flesh: For, as God hates an uncharitable, and sanguinary Spirit; so he is highly pleas'd with Works of Mercy, and always returns them upon the Head of him that performs them. The Beatitude runs thus, *Blessed are the merciful, for they shall obtain* Mat. 5. 7. *mercy*; they shall obtain it from God, whose Distributions are most Valuable; and they shall obtain it in many Blessings of this Life, but most eminently in those of another World to their infinite compensation. *Shut up Alms* Ecccl. 29. 11; *in thy Store-houses* (saith the Son of Sirach) 12, 13. *and it shall bring thee more profit than gold; it shall deliver thee from all affliction; it shall fight for thee against thine Enemies better than a mighty shield, and strong spear: But the richest Advantage of it is, that 'tis the laying up of*
Treasures

Treasures in Heaven ; and our expences upon the Poor will be repaid hereafter, beyond all comparison with earthly gain ; for Christ himself hath engag'd his Word to us, under the Figure of the good Samaritan ; *Whatsoever thou spendest, when I come again, I will repay thee.* We cannot forget our Saviour's account of the *last Judgment* ; what it is that Men will be punish'd for the neglect of, and what it is that they will be rewarded for the performance of : And this is a singular mark of Favour to acts of Charity, that amongst all the Christian Graces, they are pitch'd upon as chiefly instrumental in procuring Eternal Bliss, and as turning the ballance for us in the terrible day of trial. The reason whereof possibly is, because they are the most natural Fruits of that *Divine Love*, which is the Fountain of all true Devotion, and the Ornament of the blessed Spirits, and is to remain with us for ever in the highest Heavens : And hereupon, when they proceed from the right Principle, they imply the conjunction of other Christian Vertues, and a fitness for the Kingdom of God.

VII. I come now to the *Second Point* in my Text, namely, the peculiar Circumstances of the Object that was reliev'd by our Samaritan :
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It was a *Jew*, and by consequence one that hated him, and his Religion; and yet, *Go, and do thou likewise*. Let this therefore be the *first Observation* from hence; That old Quarrels and Animosities, must not obstruct the Manifestations of our love; nor bind our hands from doing good, when there is a Providential call to it. For * 'tis our Master's Command, *Love your Enemies*; and therefore when they come in our way, we are rather to regard the *original* relation between them, and us; than any grounds of hatred that have sprung up since, and are of a lower date; and though I meet with one that is to me, as a *Jew* to a *Samaritan*, I must not be slow in his relief, when I see him weltering in his Blood, and calling out for my help. Wherefore when Objects of Mercy are presented to us, we are to separate their *personal* Qualities from their Wants; and if they are *Unworthy* in themselves, or in respect of their Dealings with us; yet there is a *Worthiness* in humane Nature, which no Vices can develt a Man of; and there are natural Bonds of Amity, and an universal *Consanguinity*, which no baseness can extinguish: and when our common Nature is oppress'd, it hath a right to Tenderness and Assistance from all of the same Race. It was therefore a

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wretched

Mat. 5. 44.

* *Amicos diligere omnium est, inimicos autem solum Christianorum.* Tertul. ad Scap. c. 1.

* Maimon.

wretched perverting of the Law, for the * *Jews* to teach; that if a *Gentile* were in danger of Death, they were not bound to deliver him; and if he fell into the Sea, they were not oblig'd to endeavour the taking of him out. This is contrary to common Humanity: for the antecedent Rights of Mankind are not to be defeated by subsequent Distinctions; and every one in Misery is to be reliev'd, not in proportion to his Merits, but to his Distress; let him be *Jew*, or *Gentile*, Righteous, or Wicked, Friend, or Enemy. He that takes pity on an Enemy, hath gain'd the Victory over him; and a noble Mind would not lose so fair an opportunity: And whatever Discouragements there may be to his Bounty, 'tis a sufficient ground for it, that he relieves not the *Enemy*, but the *Man*; and (according to the Prophet's Expression) he *hides not himself from his own flesh*. If a Man is my Enemy, let it be his Fault, and not mine; for why should I be Unnatural to him, because he hath been so to me? And since by Retaliation of Injuries, I should seem to take him for my Pattern, and that would be dishonourable for me; it ought to be my Care, that whatever Violence he offers me, he may neither rob me of my Vertue, nor of my good Name. This therefore

Isa. 58. 7.

fore is a rule of *both Testaments*; If thine Enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink. Prov. 25. 21. & Rom. 12. 20.

VIII. Secondly, I shall observe from the Case of our *Samaritan*, That differences in Religion ought not to put any stop to our Christian love: for we find, that one who doth not worship at the same Altar with us, may be our Neighbour; and by consequence be worthy of our love. The chief Contentions between the *Jews* and *Samaritans* were about Religion; and this embitter'd them mightily against one another, though they agreed in the Substance of it, and differ'd only in a Circumstance. For though * some of great Learning tell us, that the *Samaritans* worshipped God under the resemblance of a Dove, and Circumcis'd their Children in the Name of it, I take this to be a *Jewish* Calumny: And though others accuse them, not only of owning no Scripture besides the Books of *Moses*, but also of || denying the Immortality of the Soul, and the Resurrection, and the World to come; I do not think this *Leaven of the Sadducees*, had got much amongst them in our Saviour's days; if we abate * their receiving of the *Pentateuch* alone. But the || grand Debate between the two Nations was concerning the

* *Mede. Falk. ner.*

|| *Origen. in Job. p. 327. & in Matt. p. 486. Epiphani. Is. Voss.*

* *Orig. cont. Cels. p. 38. & in Job. p. 218. Walton. Proleg. XI. || Joseph. l. 11. c. 8. & l. 13. c. 6.*

Joh. 4. 20.
& 9.

† Samaritan.
Epist. ad Scallig.

* Maldon. in
Joan. p. 527.

Credit of their Temples, and the local Confinement of God's Worship; as 'tis rightly stated by that notable Woman in the Gospel, *Our Fathers worshipped in this Mountain; and ye say, that in Jerusalem is the place where men ought to worship*: and yet we see, what a Flame this one Controversie rais'd for many Generations, and produc'd a kind of inveterate Antipathy between the contending Parties; so that *the Jews had no dealings with the Samaritans*, nor have † to this very day. 'Tis so too often amongst Christians; when from slight Causes of Dispute, their tempers are sour'd by a long tract of Contention: and Charity (which is of unquestionable Necessity) is lost for Questions that possibly will not be decided till the second Coming of Christ. But from the Parable before us, we may learn that the *Jews* and *Samaritans* ought to be Friends to one another: and 'tis a strange Descant upon their Case, which is made by a * Learned Jesuite; That *the Jews hated the Samaritans the more bitterly, because these pretended to the same Religion; and so (saith he) true Catholicks hate Calvinists, and all other Hereticks, worse than they do Infidels*. God deliver us from such true Catholicks; I am sure, a true Christian hates no Man whatever: and therefore instead of returning

turning their hatred, let us follow a much better Guide ; *Bless them which persecute you, bless and curse not.* 'Tis so far from Christian Charity, to hate *Schismaticks*, and *Hereticks* ; that 'tis a peculiar Act of it to reduce, and convert them : And where our charitable endeavours meet with stubbornness, we are to remember that it cannot be vanquish'd but by the *Grace* of God ; and when he is pleas'd to *co-operate* with our zeal, it will certainly be victorious. We are not told, what return the *Jew* in this Parable made to his Deliverer : But the mercy had been well repaid, if he had brought the *Samaritan* to the Temple which God had appointed. † *Origen* observes, that the *Samaritans* are the Figure of those that dissent from the Church ; and that their *Mount Gerizim* is, by the Interpretation of the Word, *Division*, or *Separation* : And then we may conclude, that the best healing for a wounded *Samaritan*, is to * guide him, and his Sacrifices, to the true Temple of God. 'Tis no Charity to flatter men in their mistakes, to encourage their wandrings by mean *Compliances*, and to betray them in the affairs of their Souls, under the appearances of friendship and civility : But 'tis so, to endeavour

Rom. 12. 14.

† In Johan.
p. 208.* Χρητὸς τὸν
καὶ ἀποδοῦναι
ἐν μέσῳ τῆς
προσλήψεως τῆς
ἐκκλησίας τῆς
Θεοῦ.
Basil. T. 1.
p. 320.

† *Agnosce me fratrem: agnosco te fratrem: sed, excepto schismate, excepto errore, excepta dissensione.* Augustin. Supplem. p. 86.

deavour the gaining of them by softness, and forbearance, and gentleness; to beware (as much as we can) of inflaming and exasperating their minds; to treat them, not as *Adversaries*, but as misguided † *Brethren*; and to pardon their weaknesses, and hope well of their Salvation. Many that worship here on this, or that *Mountain*, may meet us hereafter in the heavenly *Jerusalem*; and then we shall be ashamed of our uncharitable discords: *To their own Master they stand, or fall; and God is able to make them stand.*

Rom. 14. 4.

IX. I need not insist longer upon the kindness of the *Samaritan* respectively to the *Jew*: For there is no distance, or enmity between us, and them, whose wants we come hither to relieve; and in whose Name I am humbly to address my self, to you that are the *Givers* or *Managers* of what is to sustain them. Wherefore to excite your mercy, and liberality, and care towards them; let this be the *First* Encouragement to it, That they are not strangers, or foreigners; but have a particular alliance to us, and are in a manner of the same Family with us: And they are not Worshipers on a remote Mountain, but *Domesticks* of our Communion; and by this are entitled to your present relief.

lief. Charity is *impartial*, but not *undistinguishing*; it rejects none that are in want, but it may give a *Preference*: And accordingly 'tis an *Apostolical Rule*, *As we have opportunity, let us do good unto all men; especially unto them who are of the household of faith.* Gal. 6. 10.

There is a growing *Set* in this Nation of dark, and unaccountable Principles, of an unpopular behaviour, and of declar'd enmity to the *Church*, and *Magistracy*, and *Clergy*; and yet from despicable beginnings 'tis risen to a strange increase, by a compacted policy, and the secret union of those that enter into it; and in that by mutual assistances, and correspondencies they keep their poor from appearing publicly, and freely support the necessities of one another: And let it be no offence, to *provoke you to Emulation*, (as *S. Paul* speaks) Rom. 11. 14.

and to quicken your charity, by mentioning those who are continually making work for it. **Ego Æthelbertus Rex tradidi Deo aliquam partem terræ juris mei. Spelm. Concil. p. 119. Ego Æthel-*

Secondly, Another incitement hereunto may be this, that the foundation of your wealth, and settlement, was laid out of what was peculiarly ** consecrated to God*: And then 'tis the

Inluphus Rex portionem terræ meæ Deo concedam. Id. p. 350. Ego Adelstannus Rex mando Præpositis meis, ut reddant de meo proprio decimas Deo. Id. p. 402. Sacerdotes populum instruant de his quæ de jure Deo sunt reddenda, decima scilicet, & res aliæ. Constit. Edgar. Nemo auferat Deo quod ad Deum pertinet. Leg. Æthelr. Quisq; Deo jura ritè persolvens: decimas reddito. Leg. Canut. Decima garba Deo debita est, & idem reddenda. Leg. S. Edwar.

more

† Augustin.

Ep. L. ad Bonif.

Isidor.

Pel. l. 1. Ep.

269. Prosper.

de Vit. Cont.

l. 2. c. 9. Ba-

fil. T. 1.

p. 916. &

Epist. 69.

* Canon. A-

postol. 38. 40.

41. Can. An-

tioc. 24. 25.

Constitut. A-

post. l. 2. c. 25.

27. Ælfri-

Canon. 24.

Greg. Nyssen.

Vit. S. Macr.

Ambros. Of-

fice. l. 1. c. 30.

& l. 2. c. 28.

more necessary to offer him some proportionable requital; and to cancel your Debt to the Church, by providing for her Fatherless Children, and Widows. It was the ancient Notion, That the † *Revenues of the Church* were the *Patrimony of the poor*; and they were usually put into the Hands of the * *Bishops*, that the Surplusage above the decent Maintenance of the *Clergy*, might be distributed to charitable uses: And then it cannot be deny'd, that what hath been built upon the *Endowments* of the Church, ought to pay a *Ground-rent* of Charity. *Thirdly*, Let us consider, that the more we have prosper'd by God's special Benediction upon our Industry and Labours; the greater is our Obligation of making suitable returns in Piety, and Mercy: And he that gave us our Possessions, did not make us the *Proprietours*, but the *Stewards* of them. God hath rais'd many of you to wealthy and honourable Employments; and there is scarce any Dignity in Church, or State, any Profession, or Calling, or Rank, which some of this Body have not advanc'd the Reputation of: So that we may say to those of the other Tribes in the Words

* *Apol. c. 37.* of * *Tertullian*; *Vestra omnia implevimus, urbes*

urbes, municipia, castra, decurias, palatium, senatum, forum : And this as it confirms God's ancient Promises of Blessing the Seed of the Righteous ; so it reminds us , that since by his kind *Providence* our branches are spread so far , it becomes us in all places through which we pass, to leave some footsteps of our vertuous Education, and of the Principles instill'd into us by our religious Parents : to whose Memory we cannot dedicate a better *Monument* , than the Publick Fruits of their Cultivation ; and a Life answerable to their Instructions, and Prayers. *Fourthly*, Let it be Consider'd, that we claim a nearer Relation to the Church , and solemnly call our selves, *The Sons of the Church of England* : and therefore we ought, above all Men, not only to be stedfast to her *Communion* ; but to do every thing that tends to the Honour, and Establishment of it. 'Tis plain, nothing can more Conduce hereunto, than the good Works, and Charity, and Love , and Innocence of those that enter into her Gates : and accordingly let this be our way of stand-
E ing

ing up in her Defence ; and let us plead for our Communion by the Goodness of our Lives , and the Tenderneſs of our Hearts ; and by walking ſuitably to the *Scriptures* , which we have had an early Acquaintance with. *Laſtly* , Since this is the time of commemorating our Saviour's *Advent* ; let us be excited to Charity and Love , by reviewing the wonderful Mercies of it ; and by conſidering earneſtly what he did , in remembering Man , who had forgotten himſelf ; in viſiting the Earth under the Form of a Servant , when it was overſpread with Darkneſs , and Deſtruction was marching through all the parts of the Univerſe ; and in Redeeming us by the Blood of his Croſs , when we were his Enemies , and utterly unworthy of Salvation from him. We cannot ſay here, *Go, and do thou likewiſe* ; we cannot approach to the myſterious height of his incomprehenſible Love : but we can do what is neceſſary for us ; we can adore , and follow him at an humble diſtance ; and he will accept of our imperfect Obedience , and enable us for higher Degrees of it , and enſure to us an eternal
Reward ;

Reward ; if we live sincerely according to his fundamental Prescription, *This is* Joh. 15. 12; *my Commandment*, my great, and distinguishing Commandment, *that ye love one another, as I have loved you.* To him that Rev. I. 5,6; thus loved us, and washed us from our Sins in his own Blood ; together with the Father, and the Holy Ghost ; *be Glory, and Dominion for ever, and ever.* Amen.

F I N I S.
